1:Du Bois E-5 (1938-1939) 1944
OFS Alor OFS

It is sixty miles over the
101 port of Kalabahi on the western bay to Kokoa on the east coast, but by
138 pushing himself a native can walk the distance in some four days. The
usual time allowed by officials on horseback is five. It does not seem improbable, therefore, that linguistic variation has been fostered by the difficulty of communication.

101 Culturally too, changes grade from one into the other as one passes
154 from village to village. The only sharp demarcations are between the ten thousand coastal Mohammedans and the pagan mountain peoples of the interior. These two groups hold each other in mutual distrust and
648 fear. At the end of the nineteenth century Chinese merchants began
175 trading on the coast. After the arrival of the first Dutch official in about 1908 coastal men have been designated as radjahs by the Dutch and have been given control over the interior. This control was only gradually extended and was considered by the Hollanders still to be in process, since Malay is not yet widely known in the interior and taxes are still reluctantly paid. Prior to the Hollanders' arrival no such areas of political organization existed; social control centered about kin and village groups. Certainly the coastal people exercised no power over the mountain population, despite brisk trade contacts at stipulated market places.

618 At present the island is divided into four radjahships: Alor proper
631 (including the islands of Pura and Pantar), Kui, Barauleng, and Ko-
177 kona. These political divisions cut across both culture and language. Under each radjah are kapitans who, with the assistance of a handful of field police, administer smaller districts. The principal functions of the radjahs and kapitans are collecting taxes and hearing litigations. A chief called the kepala (Malay for head) has been appointed for these units in each village, and groups of friendly villages have been unified under a headman called a tumukung. This hierarchy is a Dutch innovation, but it has been quite heartily accepted by the native population, with whom it functions successfully. The system of litigation, however, has been far more completely accepted than the system of taxation.

649 The government of the Netherlands East Indies is represented by a civil administrator of controleur rank and by a military authority of lieutenant's rank in charge of a garrison of some seventy Indonesian troops. Two or three patrols of fifteen men are constantly on the move through the island, often cutting across the most difficult terrain and always without announcing their route of travel. In addition there is a military doctor, who is responsible for the health of the entire population. He has a hospital in Kalabahi and a small corps of Indonesian assistants with limited training.

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much corn and got five cupfuls, which he sewed in a bamboo tube. We [5 F] carried down six bundles of corn that time. In one trip we made four and a half cupfuls. [This was about 1916, in the height of the boom days.]

January 6, 1939

[Tikopaia was very eager to tell this dream, which seemed to be full of emotional significance to her.] I dreamed that my soul was returning from Hunderiki. We were in the ravine below the village. There Maibang and a man from Aiki were sleeping [floating] in a pool. Their heads were out of the water, resting on the bank. Lopaela [the wife of Maibang], Tikikori [Lopaela's eight- or ten-year-old adopted granddaughter], Kotiaka [Tikopaia's daughter, also about ten years old], Likova, and I sat down there by the pool. Then a wild pig came and bit the Aiki man, killing him. The pig just cursed Maibang but did not bite him. We climbed up in a tree. Likova and I came down and followed the stream. Lopaela and I had rice baskets and rice rolls. Lopaela called me to help roll the rice rolls, but as I pulled them out they all broke. When we opened the rice baskets they were all made of white rice. I gave Lopaela the broken rice rolls and a rice basket. Lopaela had given me two rice rolls and two rice baskets. I gave her back part of a rice roll and a rice basket. Lopaela's rice baskets were good, but mine when opened were all loose [i.e., were not packed into a shape]. Then we followed the ravine. I said, "Since the rice rolls and baskets are crumbling, we had better throw them away." Lopaela was not willing. I said we had better collect wood to carry back to the village with us. We could not find any, so we went on. Near the government trail we found a little wood. Also Maibang set his dog on a wild pig. We were afraid the pig would bite us, so we rushed on to the government camp. I fetched a small tube of water and came on here. Then my son Maiova bit my chest and I awoke. [Tikopaia still slept with her son Maiova, who was about seven.]

The meaning of this dream is that a big smallpox epidemic will come [5 F] and the Aiki men will die, but Maibang will only be sick, not die. I do [7 F] not know who the Aiki men is. Hunting the pig means that Maibang's familiar spirit [tinang] was hunting an evil spirit [kori] in the forest. Fetching water is a sign that I will receive gongs. Rice baskets and rice rolls are a sign of illness.

[I asked whether she had ever lived through a smallpox epidemic, [5 F] and she said no. The fear of smallpox was apparently realistic. She [7 F]

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OFS Alor OFS

[I had heard tales from her mother and asked if I would like to hear them. She was an infant at the time of the epidemic, which must have occurred between 1895 and 1905.]

When smallpox came it was from Kalmashai. Kolang's mother and father said they were cold and their bowels felt as though they were full of cold water. Then they went up into the house and slept. The next morning they had a rash, and in two or three days their bodies were covered with sores like those of yaws. They were hot and delirious. Kolang's family was afraid and left Kalmashai to come here to Atimelang. Then Kolang's mother developed smallpox here. A year earlier Mauglani had been sleeping with her for a long time, although he was not married to her. He wanted to treat her and came to her. He slept with her even after she was ill, and he too caught smallpox. The woman got well but the man was still delirious. When he wanted to go to people's houses, they shut their doors, threw him off the ladder, and poured hot ashes on his head. He went about walking. He died. Kolang's mother was pregnant by Mauglani. She married Maninu and gave birth to her child, Arabeti.

Many people here had smallpox and many died. [She named many who were ill; six or seven died, five recovered.] The Kolbiru lineage did not catch smallpox, but when a dysentery epidemic comes the Kolbiru lineage dies off right away.

The sick were all sent to live in field houses. They would wait for fire, food, and water, and people would bring them. They put the things down at a distance, beat a stick of wood [as a signal to the sick], and then ran away. The sick persons would come to collect their supplies. When they died, people who had been sick and recovered had to bury them. People who have had smallpox once don't catch it again. Mauglani went to bury my grandfather Lemmi, who died in a field house. Mauglani was already sick when he buried him. Later Mauglani died.

January 9, 1939

Last night there was a frog croaking under the altar in Lekumui's house. Then I went to sleep and dreamed that my husband was standing there weeping where the frog was. I asked him why, and he said, "I'm just crying." He had his weapons and was holding a small pig. I looked at him and wept too. I took the pig from him. I saw that pig lice were eating its eyes. I wanted to pick them off, and the pig's skin peeled off. I said, "Perhaps this pig will die." It was lying on the ground. In a little while it got up and was well. So I put it in the pen.